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Gothic and Roman, foreign and domestic — he was at home with and had personal knowledge of them all. No one else could have held them in hand, and to no one man does English Catholicism owe so great a debt.

Browning's Bishop Blougram, of which he was the original, did him an injustice; he was a sincerely religious man. He had, however, certain palpable foibles—there was a lobster-salad side to him, it was said, as well as an ascetic; and his undisguised delight in the state and paraphernalia of the Cardinalate gave a certain plausibility to the picture, by which he was deeply mortified, and of whose unfairness those who knew him best were best aware. Perhaps no better illustration of his two sides could be given than, on the one hand, his famous pastoral "Out of the Flaminian Gate of Rome" (1850)—windy, bombastic, and pretentious; and on the other hand, his later *Appeal to the English People*, whose vigorous good sense went far to atone for the original error in taste and judgment.

The epigram of Robert Scott, the lexicographer, on the new hierarchy may be quoted in conclusion.

Cum Sapiente Pius nostras juravit in aras.  
Impius, heu Sapiens! insipiensque Pius!

It may be thus Englished:

Pius and Wiseman 'gainst our altars rise.  
Oh unwise Pius! and oh impious Wise!

With the establishment of the diocesan episcopate a new era opened; the traditions of "the persecuted remnant" were closed.

ALFRED FAWKES.

ASHBY ST. LEDGERS, RUGBY, ENGLAND.

LIVES OF THE ENGLISH MARTYRS. Second Series. The Martyrs declared Venerable. Vol. I. 1583–1588. Edited by EDWIN H. BURTON, D.D., and J. H. POLLEN, S.J. Longmans, Green, & Co. 1914. Pp. xxxix, 583. \$2.50.

The men whose tragic fate is here described were certainly in a position of as great difficulty as have been any in the history of the church. Convinced of the necessity for salvation of Roman obedience and anxious to minister its sole life-giving sacraments, as they esteemed them, to the persecuted adherents of Rome in their native

land, they were willing to risk all for the fulfilment of the task. Yet their ecclesiastical sovereign, by a bull of 1570, had declared Queen Elizabeth excommunicate and deposed; in 1579 he had aided an Irish invasion; and eminent English Catholics on the Continent, like Robert Parsons, were doing their utmost to encourage an invasion of England by the forces of Philip II—an invasion which most observers, in England and outside, believed would be irresistible, till the destruction of the Armada in 1588 proved its futility. That King had shown his disposition, in 1584, by furthering the murder of William the Silent, and conspiracies against the life of Elizabeth were occasionally discovered. No wonder English Protestantism looked upon these missionaries with profound suspicion. Nor can one be surprised that, when apprehended, these priests were usually asked the “bloody question,” which the editors of this volume declare to have been illegal. Whether illegal or not, it was the most natural of inquiries under the circumstances: “Should England be invaded in the interest of the Catholic faith, which side would you take, that of the Queen or of her enemies?” An answer satisfactory to Protestants was most difficult to an earnest Catholic of that age.

Yet it is now evident that the men whose lives and sufferings are so touchingly commemorated in this volume were, possibly without exception, no plotters against the government, and simply and sincerely interested in the cure of souls, as they understood it. Their complete success would have been, indeed, the overthrow of Elizabeth’s rule; but that was, one may say, a by-product rather than their direct aim. Even a Protestant, in whose veins runs the blood of the Puritans, will not grudge his tribute of praise to a devotion which was faithful unto death and to which the preservation of the Roman Church in England was due. He may deem them mistaken, but he will hardly regret the title “Venerable” bestowed upon them by the late Pope Leo XIII.

The sketches are by many hands, but have been drawn with much painstaking accuracy, if from a decidedly Roman point of view. The Introduction reflects the well-known scholarship of its authors.

WILLISTON WALKER.

YALE UNIVERSITY.